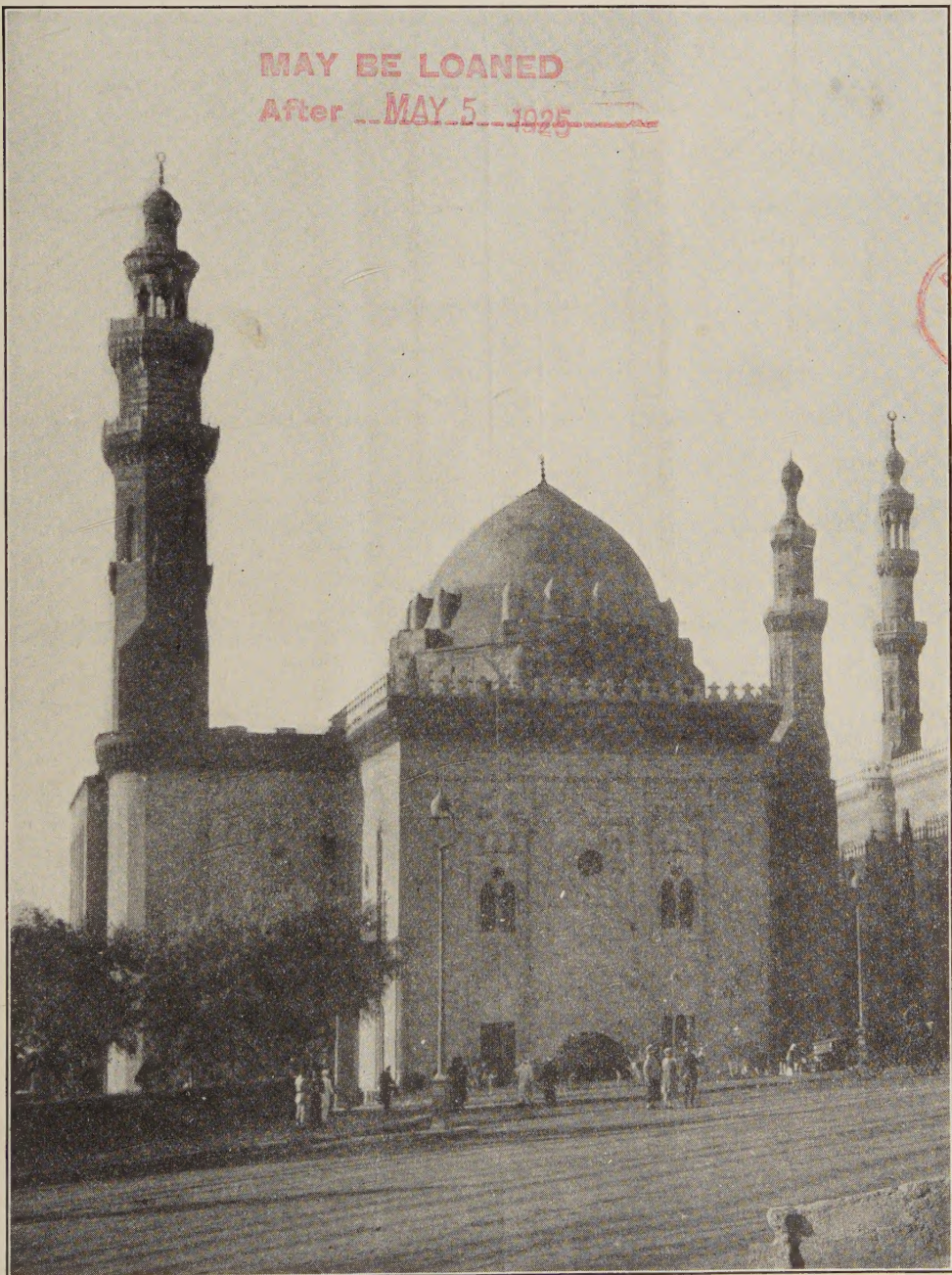


BIBLE SOCIETY RECORD

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"I See Cairo"

By Rev. J. L. McLaughlin, D.D., Assistant Secretary, American Bible Society

We are favored in sharing with Dr. McLaughlin some of the incidents of a visit to Cairo during his recent brief trip to the Mediterranean. We are glad to report also that his health, on account of which the trip was taken, has been much benefited.

FOR years I have longed to see Cairo. Who has not? Four weeks ago I was privileged to realize on that long-felt dream. I saw Cairo!

It was nearly midnight as we drew into the railroad station. A good night's sleep at a comfortable hotel prepared us for the full day that followed. Of course, the first thing for every real tourist is to go out the six miles to see the Great Pyramids and the Sphinx. We have been acquainted with their pictures ever since our primary geography days, and we all long to meet them face to face. I climbed to the top of old Cheops on the outside, as high as I could on the inside, to the top of a camel, to the top of the conventional donkey, and did all other stunts that the average tourist does. Then, I turned to see Cairo. What a city it is! It is the most modern expression of the Arabian Nights. From humble shrine to gilded mosque of alabaster and marble, from squalid poverty to a most extravagant luxury, Cairo is the most startling city of contrast I have ever seen. It is just—Cairo!

Here we find the wealth and gaiety of European luxury and frivolity commingling with the sensuousness of the East. The color and splendor of the great hotels and bazaars are not to be excelled, if equalled, anywhere else in the world. Cairo is the educational center of the great Moslem impact. I visited its university where, according to our Western ideals of civilization, the 18,000 students are receiving a ludicrous smattering of education. But, it is efficient in that it is making of those pliable young men

fanatical Moslems of the most fatalistic type.

I visited our office, so conveniently located in the Vacuum Oil Company Building, Sharia Nubar Pasha, one of the most important streets of the city. I found Dr. Boyd, our genial and capable Secretary, just out from a four weeks' sojourn in the hospital. He was weak and wan, and, although scarcely able to be about, was again getting his hands upon the workings of the Agency.

Although this is the newest of our Foreign Agencies, having been organized but three years ago, out from the Bible House from this headquarters is directed a corps of some forty-five colporteurs working in Cairo and up and down the Valley of the Nile. This hand-to-hand work has always had a peculiar fascination for me; so being able to adjust my time satisfactorily, I went out with a couple of colporteurs, one an Egyptian and the other a Greek, employed for work in the city. It was a rare experience. For two hours, we traversed the streets in the lower section of the city. We visited the shops and the homes, so far as possible.

One feature of the work interested me very much: that was the openness of the Moslem to the gospel message. Only a few months or years ago this was quite the contrary. As we went along, my companions would say, "There are some Copts" or "There are some Syrians," and to but few of these were they able to make sales. Some pled poverty, some pled indifference; not one was openly antagonistic. But in every instance where they found a group of Moslems,



DR. BOYD (center) AND SOME OF HIS STAFF
Dr. McLaughlin's two companions at Dr. Boyd's right

either Arabs or Egyptians, they were able to make sales. During that time we sold some thirty copies of the Scriptures. Sometimes every member of the group purchased Gospels or Testaments. This was indeed a revelation to me—an index of the

awakened curiosity or conscience of the younger Moslems. It is a great open door, which the Bible Society in a very peculiar manner is invited to enter. It is an opportunity for the open wedge into the Moslem world, which, if we fail to use, will be a loss irreparable.

• • •

The Japanese Earthquake—A Financial Statement

ON September 1, 1923, the American Bible Society suffered the greatest disaster in its history of over one hundred years, in the earthquake, in Japan, that startled the world. The offices of the Society on the Ginza, in Tokyo, were destroyed. Fortunately, however, the Japanese gentleman—Mr. Tanaka—in charge of the office had the presence of mind to see that the account books of the Agency and the important papers were placed in the safe and fastened therein before he left. After the fire, and when it was possible to revisit the premises, this safe was found intact. The situation in Tokyo was as naught compared to the terrible results of the earthquake across the bay in Yokohama.

The Society had for many years had its printing, binding, and all the processes connected with the manufacture of its books cared for by a very notable Japanese firm called "The Fukuin Printing Company." This firm, developed by a Christian Japanese layman, had been built up in faith and prayer and service to a position where it had become the greatest missionary Bible press in the world. In a moment it was a heap of ruins, and in the ruins the proprietor, Mr. Muraoka, the son of the original founder, and a large force of his employees perished. The loss of this gifted man and his force was an unspeakable personal loss.

The financial calamity associated with this personal loss was the utter destruction of the metal plates of the American Bible Society's versions in many forms and editions for Japan, in certain important editions for its work in China, in several important versions and editions for Siam, and all the plates of all the versions, both Bibles and Testaments and portions used in the Society's work in the Philippine Islands. It had become the custom to concentrate all this printing in Yokohama because of the service rendered. With the breaking out of fire these plates became a molten mass, which later cooled into a slab of metal and ashes. Years upon years of consecrated scholarship, faithful study on the part of trans-

lators, painstaking proofreading on the part of the press and the translators, and funds expended in the making of these plates were gone in a moment.

From the best studies that could be made of the cost of rehabilitation, taking into consideration the payments to translators and revisors where it was necessary to make corrected versions with the new opportunity; the labor of linotyping, electrotyping, or photography where that would serve the purpose; the remaking of hundreds of plates, each Bible needing a plate for each page, which would average twelve to fifteen hundred plates for a Bible; and estimating from the approximate cost of production in the United States comparing the prices of labor, etc., with the Far East, it appeared to the Society as though this loss would be about \$289,803. In view of this, the American Bible Society changed its custom of not appealing for funds in connection with Bible Sunday, and sent out special messages to the churches of the land for help in connection with "Bible Sunday," 1923. Later, in the spring of 1924, a revision of these losses was practicable because of more accurate report from the field as to cost of manufacture and certain deductions of a trifling amount for insurance, etc.; and the second call for funds was for about \$200,000.

We are very grateful to the Christian people of America for their generous response to these appeals. We are now able to report the Society received in answer to its appeals \$52,292.24 during 1923; \$84,907.77 during 1924, and \$7,912 in 1925; making a total of \$145,112.01. Of this amount \$53,903.79 was received by the transferring to the Earthquake Account of moneys saved on appropriations to various fields and work of the Society unexpended during two years, which would otherwise, according to the practice of the Society, lapse. The Secretaries in charge of the work in China, and in the Arabic Levant, and in other fields helped by their economy and generosity to make this possible. The total by direct gift was \$91,146.22.

This was received from gifts from individuals and churches and mission boards at home and abroad, the Foreign Agencies of the Society participating therein and generous gifts coming from foreign churches and individuals in foreign lands as well as in the United States. A tabulated statement of these various sources of income will be presented later.

Of this total of \$145,112.01 received, \$24,229.26 has been expended in the United States for Scriptures produced by photography and shipments from all its Agencies to Japan in 1923, to meet the immediate needs, purchase of paper, etc.

The following amounts have been sent:

To the Japan Agency to April 1, 1925.....	\$20,000.00
To the Siam Agency to date.....	3,000.00
To the China Agency to date.....	6,000.00
To the Philippine Agency to date.....	34,304.01

Making a total of \$63,304.01, which added to the \$24,229.26, makes a total of expenditure

to date of \$87,533.27, leaving a balance on hand to care for work going forward during 1925 of \$57,578.74.

The estimates received from the field to complete this work of rehabilitation are for further plates, printing, etc.,

In Japan	\$10,000.00
In the Philippines	50,800.00

or a total of \$60,800,000.

This brings out the fact that, in order to restore the situation as it was before the earthquake, the Society will need (in addition to the very generous gifts it has received) \$3,221.26.

The Board of Managers desires to express its sincere gratitude for the helpful way in which the gifts have come in to restore the shattered conditions of the earthquake. It has faith to believe that additional gifts will be received, so that before the close of 1925 it will be possible to state that all the work needed to meet these tragic needs will be accomplished.

Notes and Comments

THE Reverend Dr. Hugh T. Kerr, of the Pittsburgh Shadyside Presbyterian Church, on March 1 broadcast a sermon on "The Only Way Out of the Dark," setting forth the work of the American Bible Society and making an appeal for contributions to its world work. Several hundred dollars have been contributed in response. The Society deeply appreciates this unique and generous service on the part of Dr. Kerr and the radio station KDKA.

It is cheering to the Home Office, as well as a happy tribute to our representative in the Philippines, to receive through the Rev. Dr. Arthur J. Brown, secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., an official copy of an action taken by the Presbyterian Mission in the Philippines.

Resolved, That the various fields representing the different dialects of the Philippines send deep appreciation to the American Bible Society for its generous appropriation to meet the need for the entire new editions of the Bible. And that we express our deep appreciation to Mr. Cameron for his faithful efforts to have these Bibles printed.

THE tragic death of Prof. Carlos E. Conant has taken another of those scholars who have contributed toward the translation of the Scriptures. While Professor Conant was in the Philippine Islands, first in connection with the Government Bureau of Education and



SHADYSIDE PRESBYTERIAN CHURCH,
PITTSBURGH, PA.

later as government translator and interpreter of Spanish and native languages in Manila, he translated five books of the New Testament into Visayan and the Gospel of Luke into Ibanag for the American Bible Society.

FROM Port Gibson, Mississippi, comes word of an "immense Bible" weighing 40 pounds

and published in 1798 at Philadelphia. It contains a record for over a century of births, deaths, and marriages in the family of the founder of that town; and also a list of the slaves owned by some of his heirs, with their names and dates of birth.

A WIDE-AWAKE and resourceful believer in the Bible recently did an unusual thing. A copy has reached us of a letter written by him, a Rotarian, to the members of the Rotary Club of Mexico City. From his letter we take three paragraphs:

The other day while browsing through Solomon's three-thousand-year-old Proverbs, I ran across suggestions for five dandy jewelry advertisements. Every one of them centuries old, but right up to date.

Being a jeweler, I was greatly interested; but after an hour, lost my own advertisements in finding this volume to be the world's most marvelous book of business and life proverbs; so I invested in a few thousand copies, and here is one to help you give better service before self.

If you would like to send copies to your employees and friends, you might get them from your Bible Society member at one cent each.

Accompanying each Book of Proverbs was a little card suggesting chapters as bearing on specific subjects such as:

If you don't know it all, read Chapter 1.

How to sleep soundly, Chapter 3:21-26.

The best medicine, Chapter 17:22.

Getting friends, Chapter 18:24.

The value of a good name. Chapter 22:1.

Getting even with your enemy, Chapter 25:21-22.

HAVE any of our readers heard the term "The Martyr of Golgotha?" It has come to us through the following letter, apparently from a Mexican. The original was in Spanish.

Alamo, Texas.

I take the liberty of writing you for information regarding your books. I desire the Holy Bible, about the King who comes, the Old Testament, and the Martyr of Golgotha.

"The Most Important Thing in My Life"

What Dr. Howard A. Kelly Says about the Bible

By William S. Dutton

With the cordial consent of Dr. Kelly and the hearty approval of Mr. Crowell, the editor of the "American Magazine," we are favored in presenting to our readers the major part of an intensely interesting interview with Dr. Kelly by Mr. Wm. S. Dutton. It appeared in the December, 1924, issue of the magazine. A few of the striking statements were printed on the back cover of our January issue. We regret that our limited space prevents the inclusion of several stories of the influence of the Bible which Dr. Kelly gave from his own experience and knowledge.

What is printed, however, does give completely the thought and argument of Dr. Kelly.

A FEW weeks ago, while in Baltimore, I spent an afternoon with Dr. Howard A. Kelly. He is one of the world's greatest surgeons and gynecologists; an authority on radium; a naturalist known for his interest in fungi and reptilia; an author of wide note in the medical and scientific world; an accomplished linguist and traveler—a man who has been honored by scientific bodies and universities of America and Europe.

But during the entire period of my visit Doctor Kelly did not mention a science; nor did he speak of radium, surgery, or of his travels. Instead, for three hours—barring a short interruption to perform an operation—he talked to me of Christianity, of the promises of the Bible, of what they ought to mean, and have meant, to average men and women. He told me, simply and earnestly, what the Bible has meant to him, how his whole life is bound up in it, and how even his career and all his earthly interests are only of account as they are related to his faith in God!

I listened with amazement, for I had come to think of great scientists as strongly inclined

to skepticism. Not long before, I was present at the funeral of a noted doctor at which a Tennyson poem was read as the last rite in place of the Christian Scriptures.

Yet Doctor Kelly left no room for any misunderstanding. He was most explicit, and made it clear that his faith is not a matter of blind inheritance. Since early boyhood, he declared, he has been as much a student of the Bible as he has been of science.

I should like you to see Doctor Kelly, to know the man as he is, before I relate our conversation.

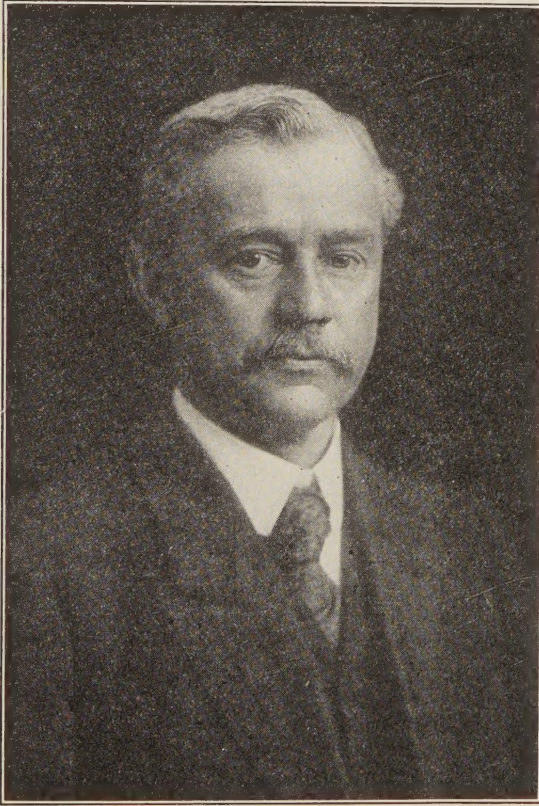
A veteran newspaper man described him to me as "the most versatile genius I ever met." And he added, "Doctor Kelly never rests, at least not in the sense that you and I rest. When his mind tires of one labor he plunges into another, different but equally exacting. Diversion with him is simply a change in the character of the work he is doing."

Said the head of a great Baltimore business organization: "Doctor Kelly never does things by halves. He must get to the bottom of every subject, discover its last why and wherefore.

If he witnesses an odd happening, he must immediately find out all about it. If he visits a strange city, he must thoroughly investigate it before he leaves—its industries, its people, its history, its police, even its rents and its real estate values. I never saw such an indefatigable searcher for facts.”

* * *

Doctor Kelly rejoices in the broad field of nature as God's other book of revelation of his mind to man. He has been especially interested in botany, astronomy, geology, and particularly—following early intimate association with Edward Drinker Cope—in snakes. Of late



DR. HOWARD A. KELLY

years, snakes and fungi have absorbed most of his spare time, and have determined the character of the holidays taken twice a year in Florida and Canada.

* * *

This is the man who spent three hours the other week talking to me on Christianity. During the past ten years he has traveled thousands of miles, speaking every Sunday in the state of Maryland to tens of thousands of people on the same topic—"Christian Citizenship and Its Obligations."

A summer ago he served as the lay pastor of

a Canadian Union Church. He is now the regular teacher of a large Bible Class in a leading Baltimore church.

* * *

"A definite Christian faith," he said, leaning forward over his desk and regarding me steadily, "is the one really important thing in life. I mean that literally. It is vastly more important than my profession, than any scientific research, or than any other or all the activities of a man's life, and that from a strictly practical, common-sense point of view.

"Why am I a Christian?"

"Let's begin at the beginning. As far back as I have any memories, the claims of the Christian faith have been vital in my thought. My mother was the daughter of an Episcopal clergyman, and she was the most devout Christian I have ever known. When I was three years old, she began teaching me Bible verses. The Civil War was on, and Father was away at the front. Doubtless the seriousness of the time and my mother's sincere faith registered upon me, small as I was, and left indelible memories.

"As a child, of course, I had no doubt of the truths she inculcated. Mother taught me that the Bible was the best of all books.

"As I grew older, I naturally continued to go to the fountainhead, to the source of highest authority, and so I became a student of the Bible. The intimate experiences of life have shown me that the Bible is a living word, just as definitely God's word to me—and to each man who reads it—as a letter received in the morning's mail from my mother to me, personally. As such, the Bible is its own defense and needs no apologist.

"Then there was the example set by my mother's life. The Bible in our home was not a book of record of births and marriages. It was in constant use. Mother not only asserted its value, but she convinced us of it by her own life and her use of it. As little children, the first steps we took in knowledge were the illuminating Bible stories. Afterward came its teachings and, as members of the Episcopal Church, we learned the collects and had further teaching in church and Sunday school and Bible Class.

"Some time ago a man was explaining to me his hopes for his children, whose future was his great concern.

"I want to make sure of them," he said, "by having them grow up under the right influences, so I am sending them regularly to church and to Sunday school, for I want them to be Christian men and women."

"He did well in sending them to church and Sunday school; but it was not enough, for he

remained unconsciously blind to the havoc wrought by his own example. Too many parents send their children off to Sunday school and to church, while they stay at home. What attitude does the child then take? When he grows up, he too will stay home and read in the comfortable arm chair. Example, coupled with insincerity, is more than precept. It is useless to cry, "Do as I say, and not as I do!"

"In later years, with wider contacts with the world, I often met men who scoffed at the Bible. First, while at college, I used to hear that it 'wasn't practical,' and 'didn't mean anything' in the battle of life, or 'it wasn't true.' My associates were afraid it would take all the pleasure out of life by checking their natural impulses. It was also too easy to point to inconsistent Christians.

"I realized, however, from God's living Word and from experience, that Christianity was preëminently adapted to our human needs, and that it was a workable proposition. So I made a definite resolve to incorporate it into my own daily life and to show the world its practicability!

"When I took up medicine and surgery as a life calling, I also resolved, by God's grace, to attain as high a place in my profession as in me lay, and to hold it as long as possible, that men might not say that being a Christian interfered with the due meeting of all life's obligations.

"To a Christian the goal to all material success must ever be the faithful performance of duty. In a very real sense, however, there need be no goal of earthly attainment, except this: 'Moreover, this is required of stewards, that a man be found faithful.'

"Mere scoffing at the Bible," Doctor Kelly continued, "has never disturbed me in the least. Scoffing is invariably the child of ignorance, and blindness to obvious facts. I was disturbed more by the critical attitude of sundry learned men with large reputations, often my professional colleagues, than I was by any scoffing. But this critical attitude, too, has always been due to ignorance of the Bible's teachings.

"I have never in my whole life met a man who knew the Bible, and rejected it. The difficulty has always been an unwillingness to give it an honest trial. As our Lord himself says, 'Ye will not come unto me, that you may have life.'

"Very early I felt called upon to prepare to meet sundry of the commoner objections. Therefore I consulted many of the abler writers in opposition and studied the various religions of the world. All this resulted in but

a firmer conviction as to the unassailability of the Word of God. In the matter of higher criticism of the Book itself, archæology came to my rescue to prove in every single point at issue, that the Bible is right. History always supported it, and demonstrated its minute accuracy. But higher criticism was a disease which shook the faith of many for two generations, and it had to be taken seriously. Unfortunately, a favorite weapon with many of my fellow Christians is ridicule, which only produces bitterness, and comes back like a boomerang to strike him who threw it. Touching the value and the authenticity of the Gospels, I will recall an occasion when I was reading my Greek Testament on the train. Near me sat a woman friend, who was a remarkable Greek scholar.

"I wouldn't read that, if I were you, Doctor,' she advised. It is not good Greek. There is nothing like it in classical Greek.'

"The criticism hurt, but it was not without apparent foundation. The Greek of the Gospels is unlike that of the great Greek of classic writers. But that it speaks directly to the heart, and accomplishes its great purpose of salvation is only too evident. And how magnificent, how heart-searching, how transforming is our splendid English Testament, a literal translation of this same Greek text!

"Then, in due time, came the archæologists with their excavations about the towns of Fayum and Oxyrhynchus in the west Nile Valley, digging up kitchen middens and mummied crocodiles—and great discoveries followed.

"The people of these buried towns, like other ancients, had been great letter writers. These papyrus letters ultimately reached the rubbish heap, and so lay buried in the desert sands for centuries, until the archæologists found them.

"Deissman recognized that these letters were in a Greek that was *identical* with that of the New Testament! Since abundantly verified by English scholars, at once the explanation of the text of the Gospels was clear: It was the "*Koine*," the language of the common people in their homes and daily intercourse, and as they wrote familiarly to their friends and kin.

"Let him who will object, but let this be plainly stated and widely known—the Bible was spoken to, and written for, the common people, the Samaritan woman, sinners, blind beggars, and all the outcasts, publicans, and harlots—and for all sinners it has a deep and abiding meaning.

"If it were not so solemn a matter, it would be amusing to note the faults found with the historical accuracy of the Bible, and then the

regularity with which the archæologist with his spade turned up indisputable evidence of its veracity.

"But, after all, not even in these evidences, welcome as they are, does faith find her resting place, but in the Person of Christ, to whom the whole Bible brings us from Genesis to Revelation. *Experto credite* (believe one who knows by experience) is a good old motto. I have tried it, and I know it is true, the very Word of God, which with Christ, whom it reveals, is identified.

"I was early struck with the wording of the seventeenth verse of seventh St. John:

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

"'Why,' I exclaimed, 'that's a challenge!'

"Clear enough in English, even more forceful in the original Greek, where the word is *Thelo*, in the sense of the Latin, *Volo*, 'willeth,' or is 'desirous of doing' his will. A challenge to stop speculations and prove the doctrine by putting it in one's own life! Surely nothing could be more scientific and reasonable! Indeed, all science is built upon just that experimental basis. God our Father asks us to use the same faculties and methods we employ in our common mundane affairs.

"I accepted this gracious challenge." Doctor Kelly went on simply, "in a new sense about thirty-three years ago. Those years have convinced and made me an out-and-out pragmatist, after Pierce and Walter James and our own Royce. The pragmatist, you know, isn't satisfied with mere theory and speculations; the theory must be put to practical tests before it is accepted; pragmatism is the thing that works best in human life.

"*Now the Bible does work, and it does just what it promises to do—transforms life and brings into it new interests and new affections, making it, through Christ, God-centered.*

"I was not convinced all at once, nor by any dramatic incident; rather the conviction grew cumulatively, like the growing affection of one person for another.

"The love of God, shed abroad in the heart by Christ's Holy Spirit, both confers new interests and establishes new standards of right and wrong, a new sensitiveness regarding those things which grieve the Spirit and choke the channels of grace. Forthwith, things that seemed small become big; what were considered minor details of conduct, of speech, of thought, before unobserved, take on a new significance.

"Like all true love, the love of God cannot be encompassed by a definition. *Experience, and not words, makes it intelligible.*

"Such a change, in the Word of God, is called a 'new birth,' and it is just as literally a spiritual birth as was the first birth in the flesh. For example, a Christian who daily obediently follows his new Master not only takes grace to put off all the more obvious sins,—anger, malice, jealousy, and those offenses and crimes which human law condemns and penalizes,—but he also puts off such hindrances to running the race set before him as irritability, vexation, hasty speech, impatience, resentment, worry, petulance, unkindness, and all their ilk, as he, as a branch, perpetually abides in Christ the Vine.

"I need not point to the material advantages accruing from such a transformation, both in a man's social relations and in his own physical state; for *the Christian life is not entered upon for the sake of reward*, however much its enemies assert it. It is simply the response of the affections to a great love manifested in Christ's death upon the cross, opening up the way of approach to God.

"It has been one of the curious experiences of my life to discover that it is sometimes easier for a man to give up what society calls a big sin, than a lesser one. For example, a man may find, when he becomes a Christian, that his craving for strong drink is completely eradicated; but if he has it on his conscience that he ought, in order to be perfectly free and in full control of his appetites, to give up smoking too, he may here find himself having a daily battle.

"In the same way, the man who has yielded his life to Christ to control, loses the temptation to steal and cheat and gamble, but may live on a battlefield, harassed by all those less glaring offenses, enumerated above, against the indwelling Spirit of God. The penalty of a failure to overcome in this field is loss of spiritual perception and spiritual power.

"I repeat this for emphasis—*a full acceptance of the Word of God confers a new sensitiveness to right and wrong, and a new vision of life in all its possibilities.* So-called minor sins then first appear in their true perspective and proportions.

"In like manner, also, after I had acquired the Christian faith, I became slow in passing judgment upon others. The newly developed affections opened up invaluable friendships in every corner of the world with all who were like-minded.

"The Bible does not promise immunity from adversity, nor does it offer any worldly material profit to the Christian. *Its rewards are wholly spiritual.*

"There is a disastrous attempt being made in these days to show that a man who follows

Christ becomes successful in business, lives in a fine house, and lays by much money. It were better to invite men to sacrifice, to the battlefield, to the loss of friends, of everything, for Christ's sake.

"Riches and lands were the promise under the old Jewish dispensation. Our riches are those of the spirit and the hope of the glories to be revealed."

"Is it literally true," I asked, "that Christianity remakes men?"

"Yes, belief in the Bible gives new affection, new eyes, new tastes and interests, new expectations and desires. It throws a man's horizon far out beyond the grave and into eternity. The book of nature, astronomy, geology, botany, and all the sciences become messengers from the Spirit of God.

"Many of my scientific friends daily read what is really a letter from their Father, every line of which carries an appeal; but the Christian rejoices over the signature at the end, and remembers that while the world was being formed Christ was with the Father. 'When he gave to the sea his decree, that the waters should not pass his commandment; when he

appointed the foundations of the earth.' And 'Rejoicing in the habitable part of his earth; and my delights were with the sons of men.'

"God had, and ever has, his joy in creation, and he invites us to share it with him.

* * *

"The man of the world has no hope after death, or rests only in vague notions of the goodness and mercy and leniency of God—if there is a God. Death, if he is conscious of its approach, comes as an appalling disaster, as the spirit prepares to launch out into the darkness of eternity; while in the last hour his confuting notions of a God who will admit any man, just as he is, into heaven, shrivels up as a flimsy pretext and brings no solace to the affrighted spirit.

"But the faith which rests upon the Word of God does bring solace.

"I once underwent a serious operation, the outcome of which was uncertain, and I well remember the last words I spoke to my anesthetist: 'Nurse, it is a great thing to know that if those great eternal gates swing open for you to pass through, you have a great Friend on the other side!'

. . .

A Novel Prescription—Pass It On

SOME years ago a lady went to consult a famous physician. She was a woman of nervous temperament, whose troubles had worried and excited her to such a pitch, that the strain threatened her physical strength and even her reason. She gave the doctor the symptoms, only to be astonished at this brief prescription: "Madam, what you need is to read your Bible more."

"Go home and read your Bible an hour a day," the great man reiterated, with kindly authority. "Then come back to me a month from today." And he bowed her out without a possibility of further protest.

At first his patient was inclined to be angry. Then she reflected that, at least, the prescription was not an expensive one. Besides, it certainly had been a long time since she had read the Bible regularly. Worldly cares had crowded out prayer and Bible study for years, and though she would have resented being called an irreligious woman, she had undoubtedly become a most careless Christian. She went home and set herself conscientiously to try the physician's remedy.

In one month she went back to his office.

"Well," he said, smiling as he looked at her face, "I see you are an obedient patient, and

have taken my prescription faithfully. Do you feel as if you needed any other medicine now?"

"No, doctor, I don't," she said honestly. "I feel like a different person. But how did you know that was just what I needed?"

For answer, the famous physician turned to his desk. There, worn and marked, lay an open Bible.

"Madam," he said with deep earnestness, "if I were to omit my daily reading of this book, I should lose my greatest source of strength and skill. I never go to an operation without reading my Bible. I never attend a distressing case without finding help in its pages. Your case called not for medicine, but for sources of peace and strength outside your own mind; and I showed you my own prescription, and I knew it would cure."

"Yet, I confess, doctor," said his patient, "that I came very near not taking it."

"Very few are willing to try it, I find," said the physician, smiling again. "But there are many, many cases in my practice where it would work wonders, if they only would take it."

This is a true story. It will do no one any harm to try the prescription.—*Selected.*

Bible Presentation to the Japanese Training Squadron

By Rev. A. Wesley Mell, Secretary, Pacific Agency.

THE crews of three Japanese battleships, on their visit to San Francisco in January, were presented with Scriptures by the American Bible Society and the Japanese and American churches. Specially prepared Bibles were given to the vice-admiral and the captains, and Scriptures in leather and gold were presented to the five hundred officers and cadets, and Gospels were distributed to all the crew by the Japanese pastors and mission workers.

The presentation took place on the day of the arrival of the battleships, January 23, on board the flagship Asama. Brief addresses were delivered by the Rev. S. Hata, president of the Japanese Union; the Rev. H. H. Bell, ex-

presentation committee. All of these wore the official badge.

Prior to the presentation, a special broadcasting service in English and Japanese took place, at the regular noonday Scripture reading time, from Hale Brothers' KPO Station. Bishop Charles Wesley Burns, of the Methodist Episcopal Church, broadcast in English; and the Rev. S. Hata, of the San Francisco Japanese Union Church, broadcast in Japanese. The lesson read was from the Book of Isaiah, chapter 60, verses 18 to 22, and seemed to some of the Japanese peculiarly appropriate, because of Japan's size, its symbol—the sun—and the great earthquake and fire catastrophe.

The Bible used for broadcasting was fit-



BISHOP C. W. BURNS AND REV. S. HATA BROADCASTING A SCRIPTURE PASSAGE
IN ENGLISH AND JAPANESE

ecutive secretary of the San Francisco Church Federation; the Rev. James L. Gordon, pastor of the First Congregational Church of San Francisco, and Bishop E. L. Parsons, of the Episcopal Church. The Rev. A. W. Mell, Secretary of the American Bible Society, presided.

Response was made by Vice-Admiral Saburo Hyakutake, in charge of the training squadron, on behalf of himself and officers. He said, in the course of his remarks, that "if America and Japan will follow the teachings of Christ as expressed in the Bible, there will be peace on the Pacific, and the two nations, America and Japan, will remain in friendship and brotherhood."

Some hundred Japanese pastors and American friends attended the ceremony as a special

tingly inscribed and later presented to Vice-Admiral Saburo Hyakutake. At the broadcasting service some forty Japanese pastors, and other workers among the Japanese were present, as shown in the accompanying picture, and later at a luncheon at Hale Brothers they were addressed by R. B. Hale and J. L. Laughlin, of Hale Brothers. Announcement had previously been made in all the Japanese papers on the Pacific coast concerning the broadcasting, and the Japanese community listened in to the marvelous prophecy of Isaiah.

The vice-admiral was so impressed with this gift and the sentiments expressed at the Bible presentation service, that on Saturday night at midnight, on his own initiative, he phoned to the Consulate General of Japan, stating he and his staff officers desired to attend religious

services in an American church on Sunday.

Arrangements were made, and the vice-admiral, captains, the entire official staff with some thirty officers, and the Consul General of Japan attended the First Congregational Church (Secretary Wilbur's church). They were graciously received by Dr. James L. Gordon and the entire party seated on the platform. The welcoming speech and the sermon was broadcast to the entire Pacific coast and

to ships at sea with a wireless equipment.

As a final courtesy, the vice-admiral, the captains and officers of the Imperial Japanese Training Squadron extended an invitation to the Bible Presentation Committee to an "at home" on board the flagship Asama, on Thursday, before leaving for Japan.

The whole incident attracted wide notice on the Pacific coast, and we hope has been a contribution to kindlier thoughts across the ocean.

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The House of Many Windows

ANY present at the Centennial of the American Bible Society at Carnegie Hall, in 1916, will think it fitting that these pages bear tribute to the Rev. Bishop William Alfred Quayle, D.D., LL.D., who, on March 9, 1925, passed on to the Holy City of which he so beautifully speaks in a volume of personal prayers published under the title "The Throne of Grace"—giving thanks for the Bible as the house of many windows through which the New Jerusalem can be seen. This prayer is quoted most appropriately by the *Central Christian Advocate*, and we reprint it under its own title.

I Shall Arrive

Lord, I bless thee for the many windows in thy Word. Thy Book is the house of many windows, so that wherever anybody stands he may look out and see visions. I read today how a holy man who was looking out saw the Holy City, New Jerusalem. It was a fair sight and very heartening to one of whom it might justly be said he had no continuing city. No city here, but a city there, and four-square and wonderlit. Passengers be we here, and residents be we there. The journey over, but the quest just begun, thank God. We are ever on the road to that large thing, the length and the breadth whereof no man knoweth. We shall dwell somewhere. There shall be no call to move out. We shall have arrived. "I shall arrive," as said the great Browning, and no doubt of it. I feel sure since the living and the loving God has let one man see where we were coming to the Holy City. Ah, bless God for the sight of it! I have wandered from place to place the years of my lifetime, and have had no continuing city, and now here is where I am to live. Not a mover in and a mover out for always; but some day, when the signs are right with my soul, I shall move into an abiding city, my abiding city. And I mind me now how I have so many beloveds in that sure metropolis. They go the winding ways

that lead along the crystal river, and they walk the meadow lands within the city precincts where there is room and to spare.

Ah, my Master, I love thee, as I think of how out of a window in thy holy Book I may look and see the things which last, and the place of my rest and of the rest of those I love, the city which hath foundation whose builder and maker is God. That is my city, my perennial habitation. How fair it shineth to my heart under the sun or under the moon! I see its settled glory and its steeples high against the sky, and hear at starry silences the ringing of its Sabbath bells.

My God, keep me facing the way that city lieth. Keep my heart eager for those Sabbath bells and for that chiming. Keep my heart clean, so I may have good welcome to the city of the cleansed. All help is thine; all need is mine. I stay with thee, for thus my all of need has thy all of help, and I shall come in due course to the Holy City, the New Jerusalem, where dwelleth my Saviour, in whose name and love I make my many prayers. Amen.

A Joyful Melody Unto the Bible

Of his address—"A Joyful Melody unto the Bible"—at the Centennial exercises, we repeat what was said at the time: "It was one of those indescribable addresses that raised the enthusiasm, gripped the minds and touched the hearts of all; a tribute to the subject and a triumph for the theme. An entranced audience noted not the hour. Thrilled by the speaker, and pledged anew to the great cause, all were glad to have been there."

Joining others in tributes to Bishop Quayle, published in the March 19th issue of the *Central Christian Advocate*, General Secretary Haven wrote:

"I recall when he gave the address at the Centennial of the American Bible Society, in Carnegie Hall, in New York City, in 1916. Mr. Joseph H. Choate was presiding, and as

Bishop Quayle began to move the audience describing his reading the Bible by the plowshare as the horses were resting at the turn of the furrow, and the way in which the Spirit of God breathed in through its pages on the soul of man, Mr. Choate rocked to and fro in his chair on the platform with unrestrained joy. He could not tell Bishop Quayle how happy his address made him. There never was one like Bishop Quayle in the world before, and there never will be another. He had the wise mind

of a philosopher and the spirit of a child and the love of an angel. Yes, even more than that of an angel, for he had caught the spirit of the Saviour to whom the angels minister. How good it is sometimes to see a human spirit just throb with the impulse of the divine and not restrain itself; to let itself give forth all the music and the glory that are in it. Bishop Quayle will be so happy in the other world, that we must not grieve too much here for his going."

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A Single Effort and Double Result

BY combining Universal Bible Sunday and the celebration of the four hundredth anniversary of William Tyndale's translation of the New Testament into English, pastors and other religious leaders are offered a splendid opportunity to accomplish a double result with a single effort.

Universal Bible Sunday is set for December 6, 1925. Any time during this year may be used to celebrate the anniversary of William Tyndale's great accomplishment; but why not save time and effort as well and secure satisfactory results by helping to make Universal Bible Sunday a great Tyndale Anniversary?

A brochure about Tyndale and his work for the use of pastors, Sunday-school superintendents, leaders of Young People's Societies and others, who wish to observe these anniversaries, is now being prepared. A wall poster showing Tyndale at work on the New Testament will be available for bulletin boards, etc.; a four-page leaflet for general circulation in churches, Sunday schools, and other general meetings is also in process of preparation.

All of this literature is for free distribution and may be had after June 1, 1925, upon application to the American Bible Society, Bible House, Astor Place, New York City, N. Y.

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Home Agency Secretaries' Conference

Hartford, Conn., March 12-15; New York, March 16-18

THE Connecticut Bible Society, second of the Bible Societies in this country, organized in May, 1809, and one of the principal societies approving at its annual meeting in May, 1815, the idea of a general association of Bible Societies suggested by Dr. Boudinot, of New Jersey, from which was created in the following year the American Bible Society, invited the American Bible Society to hold its Home Agency Secretaries' Conference as its guest at its headquarters in Hartford, Conn.

Associated in this gathering were secretaries of the Bible Societies of Maine, New Hampshire, Massachusetts, Vermont, and Maryland. A representative was also present from the Buffalo City and Erie County Bible Society; and Mr. Marroquin, from the headquarters in Mexico City of the Mexico Agency, and the General Secretaries and Assistant Secretaries of the Society.

The meeting convened informally in the parish house of the First Church of Christ, in

Hartford, on Thursday afternoon, March 12, 1925, enjoying the hospitality of the Rev. Rockwell H. Potter, D.D., pastor of that church.

On Thursday evening, visitations of various church meetings, being held that evening in the city, were made by the visiting Secretaries.

On Friday morning, the Conference assembled formally in the stately structure, in which are housed the library of the state of Connecticut, the supreme court of the state, and the Memorial Hall, facing the Capitol on the noble hill forming a part of Bushnell Park. All of these rooms were thrown open to the visiting Secretaries. Long tables were placed in the Memorial Hall, about which the Secretaries gathered, together with members of the board of directors and visiting ministers representing the Connecticut Bible Society. The beloved secretary of the Connecticut Bible Society, the Rev. Samuel W. Raymond, extended the courtesies of his society and of the Library and the Memorial Hall to this visiting company.

Memorial Hall is adorned with wonderful paintings of all the governors of the Commonwealth, and with a life-size standing painting of George Washington, an original Gilbert Stuart portrait, of priceless value. Beneath this portrait in a steel case set into the wall, so covered with plate glass as to be visible when the doors of the case were opened, is the Charter of the Colony—the famous charter which the King of England tried to regain, and which was hidden in the “Charter Oak,” that famous tree of early American history, the rival of the “Washington Elm” in Cambridge; both of which noble trees have passed away, the latter only within a year or two. On the opposite side of this great room, in a vault of steel and glass, was the table on which Abraham Lincoln signed the Emancipation Proclamation. One of the Secretaries, caring for the interests of the colored people in the United States, described his emotions on looking at that table as “beyond expression.”

On Friday evening, the secretaries of the New England Bible societies gave a banquet to the visiting guests and to members of the Connecticut Bible Society and other distinguished persons, at the City Club, under the presidency of the Rev. Rockwell H. Potter, D.D. Words of greeting were extended by him and by the Rev. Liverus H. Dorchester, pastor of the First Methodist Episcopal Church. Addresses were also made by the Rev. Arthur C. Ryan and the Rev. William I. Haven, General Secretaries of the American Bible Society.

The session on Saturday morning was held in the church house of the First Church of Christ in Hartford. Several of the Secretaries spoke in local churches on Sunday.

The Conference reconvened at the Bible House, New York, on Monday the 16th, continuing the session for three days. Various problems connected with the work were discussed, and much light was brought to bear upon them as the different Secretaries presented their experiences coming direct from the field. A careful study was made of the kinds and qualities of Scriptures to supply the need throughout the country. A comparative study was made of methods of circulation, and plans were prepared for an enlarged program for the coming year.

After a most delightful week of fellowship and intensive study, the men returned to their respective fields, buoyed up with a larger confidence in the potency of the Word, and loyalty to the mission of the Society, and to its purpose of placing a copy of the Scriptures in every home and in every hand.

BIBLE SOCIETY RECORD

EDITORS *The Secretaries*

NEW YORK, APRIL, 1925

AMERICAN BIBLE SOCIETY
Bible House, Astor Place, New York

MARCH MEETING OF THE BOARD

THE eleventh stated meeting of the Board of Managers of the American Bible Society in its one hundred and ninth year was held at the Bible House, Astor Place, New York, on Thursday, March 5, 1925, at 3:30 p. m., President E. Francis Hyde in the chair.

Devotional exercises were conducted by the Rev. J. L. McLaughlin.

The minutes of the tenth stated meeting of the Board of Managers were approved.

The death of Charles D. Leverich, senior member of the Board of Managers, on February 18, 1925, was reported. It was resolved to appoint a committee to prepare a memorial minute.

The deaths of the Rev. Edwin J. Aiken, the long time executive officer of the New Hampshire Bible Society, and of the Rev. Frederick B. Allen, long time recording secretary of the Massachusetts Bible Society, were reported. It was resolved that suitable formal action be taken by the Board.

The minutes of the various standing committees were presented and approved, and their recommendations adopted.

The Treasurer made an explanatory statement on the income for 1924 as recorded in the minutes of the Finance Committee, showing that the estimated income had been practically duplicated by the actual income during the year.

General Secretary Haven reported that the Rev. S. H. Chester, D.D., after thirty years of service as secretary of the Board of Foreign Missions of the Presbyterian Church in the United States, was retiring; and it was resolved to send the congratulations of the Board to Dr. Chester on his long and valuable services.

The Treasurer reported the following consignments to the Society's Foreign Agencies during the month of January: Caribbean, 581 volumes, valued at \$507.90; La Plata, 19,820 volumes, valued at \$2,068.08; Mexico, 4,434 volumes, valued at \$2,549.61; Upper Andes, 106 volumes, valued at \$52.01; West Indies, 5,078 volumes, valued at \$2,213.82; total volumes, 30,019; total value, \$7,391.42.

The issues from the Bible House, during the month of January, were 262,463 volumes.

CASH RECEIPTS IN FEBRUARY, 1925

LEGACIES

Reed, Joseph H., late of North East, Pa.	\$ 50 00
Ruegglate, Amelia, late of Rockfield, Wis.	92 09
	<u>\$142 09</u>

GIFTS SUBJECT TO LIFE

INTEREST

Amounts received during the month	<u>\$86,945 00</u>
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AUXILIARY SOCIETIES

	Rec'd on Donation	Rec'd on Book Account
Alabama		\$ 76 15
Columbus Welsh, Ohio		65
First Welsh, Vicin- ity of Oshkosh, Wis.	\$ 50 00	
Haddam, Conn.	130 00	
Kanawha County, W. Va.		26
Livingston County, N. Y.		6 70
Maryland	101 17	
Massachusetts	875 74	
New Bedford, Mass.	5 67	
New Hampshire ...	189 18	
New York, N. Y.	355 68	
Springwater and Vi- cinity, Welsh, Wis.	99 00	
		<u>\$1,611 20</u>

Donation Account...	\$279 00
	<u>\$1,890 20</u>

HOME AGENCIES

Atlantic	\$ 4,888 49
Central	2,800 34
Colored People of the U. S.	1,480 69
Eastern	2,993 72
Northwestern	5,385 33
Pacific	3,308 86
South Atlantic	2,031 66
Southwestern	3,685 09
Western	855 32
	<u>\$27,434 50</u>

RETURNS FROM SCRIPTURES DONATED

Board of National Missions, Presby. Church	\$46 10
Mrs. Louise J. Yonker.....	25
	<u>\$46 35</u>

RECAPITULATION

Legacies	\$ 142 09
Gifts Subject to Life In- terest	86,945 00
Auxiliary Societies on Donation Account	279 00
Auxiliary Societies on Book Account	1,611 20
Home Agencies	<u>27,434 50</u>

Returns from Scriptures Donated	\$46 35
	<u>\$116,458 14</u>

MISCELLANEOUS

Annuity Department	\$ 54 50
Available Investments...	310 00
Bible House	97 50
Bible House Rentals	10,999 87
Bible Society Record	8 15
Diffusion of Information..	21 60
General Salaries and Ex- penses	1 00
Gifts for the Blind from Individuals	57 00
Gifts from Churches	14,361 63
Gifts from Individuals..	10,613 66
Income from Available Investments	76 34
Income from Legacies and Gifts, Trust Funds	175 00
Japan Earthquake Fund —Churches, \$9.00; In- dividuals, \$18.28.....	27 28
Manufacturing Credits..	129 21
Miscellaneous Foreign— Co-operative Move- ments	12 00
Scriptures to the Blind..	180 35
The Trade	1,409 04
Trust Funds Invested...	<u>500 00</u>
	<u>\$ 38,936 63</u>

Total Cash Receipts...	<u>\$155,394 77</u>
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CASH STATEMENT FOR FEBRUARY, 1925

GENERAL CASH STATEMENT

RECEIPTS

Balance from January, 1925.....	\$132,099 13
Auxiliaries	1,611 20
The Trade	1,409 04
Scriptures to the Blind.....	180 35
Manufacturing Credits	129 21
Annuity Account	86,945 00
Bible House Rentals	10,999 87
Gifts for Distribution to the Blind.....	57 00
Gifts from Auxiliaries	279 00
Legacies	142 09
Gifts from Churches	14,361 63
Gifts from Individuals	10,613 66
Returns from Scriptures Donated.....	46 35
Bible Society Record.....	8 15
Home Agencies	27,434 50
Trust Funds Invested	500 00
Trust Funds Income.....	175 00
Interest on Available Funds.....	76 34
Annuity Department	54 50
Available Investments	310 00
Diffusion of Information	21 60
General Salaries and Expenses.....	1 00
Japan Earthquake Fund.....	27 28
Miscellaneous Foreign	12 00
	<u>\$287,493 90</u>

DISBURSEMENTS

General—Salaries and Expenses.....	\$ 3,405 42
Treasurer's Office—Salaries and Expenses..	1,211 60
Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	3,381 39
Appeals	770 87
Exchange Paid	36,955 35
Remittances to Home Agencies.....	12,785 11
Remittances to Foreign Agencies.....	2,111 61
Bible Society Record.....	259 72
Annuity Department	6,628 39
Scriptures to the Blind.....	19 79
Diffusion of Information.....	1,326 99
Legacy Expenses	209 70
Library	71 96
Cash Reserved for Publication Dep't.....	14,651 82
Trust Funds—Income	14 20
U. S. Trust Co.—Available Investment.....	14,238 23
U. S. Trust Co.—Annuity Account.....	83,231 33
U. S. Trust Co.—Trust Funds.....	610 00
Church Budget Costs.....	82
Real Estate	12,022 57
Japan Earthquake Fund	175 00
Miscellaneous Foreign	1,674 16
Balance to March, 1925.....	<u>91,737 87</u>
	<u>\$287,493 90</u>

PUBLICATION DEPARTMENT CASH STATEMENT

Balance from January, 1925.....	\$ 9,620 81	Publication Department	\$15,121 66
Transferred from General Cash.....	14,651 82	Balance to March, 1925	9,150 97
	<u>\$24,272 63</u>		<u>\$24,272 63</u>

Total Cash Balance.....\$100,888.84

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